

paration) in their several persons for
their embellish-

ment.

5. They are brothers, of whom no one is
the elder,
no one the younger, but who grew up
together for
their mutual prosperity: may their
father, RUDRA,
ever youthful, the doer of good deeds,
and PRISNI,
(their mother), easy to be milked, grant
favourable
days for (the sake of) the MARUTS.

6. Auspicious MARUTS, whether you
abide in the
upper, the middle, or the lower
heaven, (come),
RUDRAS, to us from thence; and do thou,
AGNI, ac-
cept the oblation which this day we offer.

7. MARUTS, who are omniscient, since
you and
AGNI abide above the summits of the
upper (region)
of the sky, do you who cause (your
enemies) to trem-
ble, and are the consumers of (our)
foes, do you,
being pleased, bestow upon the sacrificer
who offers
you oblations desirable wealth.

8. ACNI, drink the *Soma-juice*,
rejoicing, along
with the MARUTS, resplendent, adorable,
associated in
troops, purifying all, animating and long-
lived: drink,
VAISW!NARA, who art identified with the
ancient em-
blem (of flame).

StjKTA.V. (LXI.)

The deities are various: those of the first four,
and the eleventh
to the sixteenth verses are the MARUTS ; the
several person*
whose names occur in the other stanzas are
considered to be
their divinities; the *Rishi* is SYAVASWA ; the
metre of the
fifth stanza is *Annshtubk*, of the ninth
Satobrikati, of the rest
Gdyatri: the occasion of the hymn, according
to the scholiast,
is a wonderful old story,¹ related by those
learned in sacred

¹ *Sdyana* calls it, *dtcharyam purdvrittam*
*dkurdgamapdr**
agak, those who have gone through the *agaihata*

have related a
wonderful old occurrence.